THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE COW.—IV.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

Born of that heavenly race, fair Nandini—
Incarnate Peace amidst surrounding peace—
Dwelt in that Asram lit by blossomed trees
And hymned by murmuring water's mystery.
Dilipa, soverign great from sea to sea
And his sweet consort for their grief's surcease
By birth of royal heir her strove to please
In glad submission to the saint's decree.
One day when tending her a lion sprang
Or seemed to spring upon her gentle form;
The king then gave himself as Sacrifice.
With sweet approving words the welkin rang.
God blessed him who to save the pure from harm
To highest heights of selfless love did rise.

Great Thoughts.

FROM RUSKIN.

Seers and Thinkers: The more I think of it I find this conclusion more impressed upon me—that the greatest thing a human soul ever does in this world is to *see* something and tell what it *saw* in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy, and religion—all in one.

A true Thinker, who has practical purpose in his thinking, and is sincere, becomes in some sort a seer and must be always of infinite use in his generation; but an affected Thinker, who supposes his thinking of any other importance than as it tends to work, is about the vainest kind of person that can be found in the occupied classes. Nay, I believe that metaphysicians and philosophers are, on the whole, the greatest troubles the world has got to deal with; and that while a tyrant or bad man is of some use in teaching people submission or indignation. And a thoroughly idle man is only harmful in setting an idle example, and communicating to other lazy people his own lazy misunderstandings, busy metaphysicians are always entangling good and active people, and weaving cobwebs among the finest wheels of the world's business; and are much as possible by all prudent persons, to be brushed out of their way, like spiders and the meshed weed that has got into the Cambridgeshire canals and other such impediments to barges and business. And if we thus clear the metaphysical element out of modern literature, we shall find its bulk amazingly diminished and the claims of the remaining writers, or of those whom we have thinned by this abstraction of their straw stuffing, much more easily adjusted.

Right Taste. The temper by which right taste is formed, is characteristically patient. It dwells upon what is submitted to it. It does not trample upon it, lest it should be pearls, even though it look like husks. It is a good ground, soft, penetrable, retentive; it does not send up thorns of unkind thoughts, to choke the weak seed; it is hungry and thirsty too, and drinks all the dew that falls on it. It is an honest and good heart, that shows no too ready springing before the sun be up, but fails not sfterwards; it is distrustful of itself, so as to be ready, to believe and to try all things, and yet so trustful of itself, that it will neither quit what it has tried, nor take anything without trying. And the pleasure which it has in things that it finds true and good is so great, that it cannot possibly be led aside by any tricks of fashion, or diseases of vanity; it cannot be cramped in its conclusions by partialities and hypocrisies; its visions and its delights are too penetrating, too living, for any whitewashed objects or shallow fountain long to endure or supply. It clasps all that it loves so hard that it crushes it if it be hollow.

Events of the Week.

The date fixed for the polling at the forthcoming elections has now been postponed from the 20th to the 30th of November and a notification has been published prescribing the following dates for the several stages in the preparation of electoral rolls for the general and landholders' constituencies of the Madras Legislative Council: —

I.—General Constituencies.

Publication of preliminary rolls—Not later than 30th August 1920. Filing of claims and objections—Not later than 20th September 1920. Publication of list of claims and objections—Not later than 25th September 1920. Sitting of revising authority—Not later than 4th October 1920. Final publication of rolls—Not later than 25th October 1920.

II.—Landholders' Constituencies.

Publication of preliminary rolls—Not later than 25th August 1920. Filing of claims and objections—Not later than 19th September 1920. Publication of list of claims and objections—Not later than 22nd September 1920. Sitting of revising authority—Not later than 4th October 1920. Final publication of rolls—Not later than 20th October 1920.

* * *

A second notification prescribes the following dates for the several stages in the preparation of electoral rolls for the Legislative Assembly: —

General Constituencies.

Publication of preliminary rolls—Not later than 30th August 1920. Filing of claims and objections—Not later than 20th September 1920. Publication of list of claims and objections—Not later than 25th September 1920. Sitting of revising authority—Not later than 4th October 1920. Final publication of rolls—Not later than 25th October 1920.

Special Constituencies.

Publication of preliminary rolls—Not later than 25th August 1920. Filing of claims and objections—Not later than 19th September 1920. Publications of list of claims and objections—Not later than 22nd September 1920. Sitting of revising authority—Not later than 4th October 1920. Final publication of rolls—Not later than 20th October 1920.

* * *

The Government have sanctioned the establishment of a District and Sessions Court at Vellore from the 1st September 1920. The temporary Court of the Subordinate Judge at Vellore and the temporary Court of the Additional Subordinate Judge at Chittoor is abolished with effect from the same date.

* * *

With effect from the 1st September 1920, only registered parcels, registered letters and registered loose packets will be accepted at post offices for transmission as value payable post articles by the Inland post and to Ceylon. Open railway receipt notes will continue to be sent as value payable article by Inland post. This is very hard on the Public. If one wants to get a book costing one anna the postage and the V. P. charges would amount to four annas, i. e., four times the cost of the book. There is a Tamil proverb which says the cost of the vegetable is 6 pies while the cost of transmission is 1 anna 6 pies. Even this limit is now exceeded, the transmission charges being four times the cost of the article.

* * *

The Government have ordered that the work of examining bacteriological specimens of venereal origin and of cases sent for diagnosis from charitable mission hospitals and dispensaries shall be undertaken free of charge at the King Institute of Preventive Medicine, Guindy. This concession will not apply to specimens and cases of private or well-to-do patients which will be examined on payment at the usual rates. For this purpose a person who is in receipt of an annual income or salary of Rs. 1200 or more or who is a member of the family of such a person and actually dependent on him will be regarded as a 'well-to-do person.'

* * *

Thus writes the 'Indian Social Reformer' on the appointment of Lord Sinha as Governor of Behar: —

It is only by reminding ourselves that Indians have, notwithstanding the explicit promise of the Queen's proclamation been held ineligible for provincial Governorships that we can regard Lord Sinha's appointment as Governor of Bihar and Orissa as an event of any political significance. Whatever may be the case with responsible Government, it cannot be contended that Indians have not held with distinction the highest offices in the administration of the country for hundreds of years. Even in this appointment, the invidious distinction between Indian and Englishman is evident. An Englishman who is a Peer and a Privy Councillor, has held office as Under-Secretary of State in His Mejesty's Government and piloted a great measure in Parliament, would and could aspire to the Viceroyalty. Lord Curzon's case is the most prominent instance. None of the present Presidency Governors—not even the Viceroy—had the status in English politics that Lord Sinha has. And yet he is appointed virtually to a Lieutenant-Governorship. And our Allahabad contemporary cannot contain himself for joy that his countryman has been nominated to a position which most Englishmen of his political rank would have refused as derogatory to English public life! Perhaps, our contemporary is right. They might have posted the Under-Secretary to Assam, or made him a Deputy Governor of picturesque little Coorg...........The secret of political happiness in India is to cultivate the capacity to appreciate microscopic concessions doled out with the celerity of the snail.

* * *

At a recent function in connection with the Madras Sanskrit College, Mr. N. Subrahmanya Aiyar retired Dewan Peshkar of Travancore drew pointed attention to the need for providing adequate openings for the graduates of Sanskrit Colleges. At present, the colleges affiliated to the University undertake instruction only in certain subjects embraced under the head of Indian culture, and the men that are turned out cannot pitch their ambition higher than being pandits in schools and colleges. As their number as well as the prospects of pay and promotion, are not sufficiently attractive, Sanskrit educational institutions have to draw in students on promise of free-feeding, etc. Mr. Subramanya Aiyar suggests that those interested in Indian religion and culture would do well to organize a mission service or institute some other means for more largerly and profitably employing these pandit-graduates.

* * *

There is and has been a considerable stringency in the money market. The flotation of a large number of industrial companies and the requirements of trade, increased by the rise of prices have absorbed a large amount of money, largely in the shape of share capital. These demands, offering attractive rates of interest or high expectations of profit, have diverted the funds which would otherwise be available for the co-operative movement, which in consequence is hampered by the scarcity of money. In this general dearth of available capital the Madras Bank and Nidhis and private companies and individuals have raised the rates of interest paid to depositors and charged to borrowers. In these circumstances, in order that a larger volume of money may come into the co-operative banks, it is proposed that more attractive rates of interests shall be offered by them to the depositors. The Madras Central Urban Bank has accordingly suggested that its rate of interest on deposits shall be raised to $6\frac{1}{2}$ per cent and its rate on loans to Central Banks to $7\frac{1}{2}$ per cent and that the corresponding rate of interest, on loans by central banks to primary societies shall be $8\frac{1}{2}$ per cent, and that on loans by primary societies to members Rs. 10-15-0 per cent. This proposed increase in the rate of interest on loans by the provincial banks to central banks, by central banks to primary societies and by primary societies to members will not apply to past transactions ; and it is to be anticipated that the increased rates will be reduced when greater ease in the money market admits of getting money at cheaper rates. The Government have agreed to the above suggestion and have advised the Registrar of Co-operative Societies to register the necessary amendments to the bye-laws accordingly.

The Hindu Message

The Viceroy's Speech.

His Excellency the Viceroy and Governor-General of British India delivered a very disappointing speech at the last session of the Indian Imperial Legislative Council convened under the existing constitution for the last time on the 20th August last. Though His Excellency made a comprehensive survey of the situation and passed successively over every matter of interest that is agitating the public mind at the present time. His Excellency's sentiments fall deplorably short even of 'moderate' India's expectations. About the Punjab atrocities of 1919, His Excellency is content to leave the issues to the 'verdict of history'. Spoke His Excellency: "Are we to enter upon the new era in a spirit charged with the animosities of the past, or shall we leave those things that are behind and 'press forward to the things that are before'? I am confident that so far as Hon'ble members are concerned, their wish is to write upon a clean slate and leave the past behind. I refrain then from doing more today than recording the facts and much as I am tempted from the personal point of view to reply to our critics, I would point to the future.........I see in the continuance of these discussions nothing but fresh recriminations tending to further racial exacerbation. There has already been enough, indeed too much of this on either side and it is calculated to frustrate that spirit of co-operation,........." This portion of His Excellency's speech is based on a misconception (due to ignorance or wantonness?) of the enormous magnitude and the far-reaching significance of the massacre of the innocent citizens of unhappy Amritsar during the ever-memorable never-to-be-forgetten year of 'grace' one thousand nine hundred and nineteen. There is not the slightest hint of condemnation of the very men who brought upon India such terrible calamities. There is not one word of disapprobation of those who wish to confer on General Dyer the title of the "Saviour of India" and who have raised for him nearly £ 20,000, because he is deprived for about a year or two of about £ 100 or £ 200 per annum of the Indian tax-payers' money. There is not one word of sympathy with the thousands of mothers who have lost their sons or with the hundreds of widows who have lost their husbands or with the innumerable citizens who suffered untold humiliations during the reign of terror in the Punjab last year. The most important problem in our opinion is that His Majesty's representative should make an attempt to revive popular faith in 'British' honour and 'British' justice. The fundamental functions of any Government worth the name are the protection of person and property of its subjects. The Government of India of 1919 has grievously failed to perform this double function and there is neither assurance nor guarantee for the future that the massacres of the Punjab will not be repeated. His Excellency by leaving this problem unsolved and by calling upon the people 'to press forward to the things that are before' has shirked an obvious duty. His Excellency has missed even the very last opportunity that offered itself of soothing India's troubled heart. A bolder stroke of statesmanship would perhaps have rallied the non-co-operationists and declared to them in no unmistakeable language the sentiments given utterance to by Queen Victoria in 1858. "In their (the people of India) prosperity will be our security; in their contentment our happiness; and in their gratitude our best rewad." But not thus does His Excellency hope to avenge a nations's wrongs.

'The great strain to which His Royal Highness the Prince of Wales has been subjected' in Australia is perhaps only one of the reasons for the postponement of the visit to this unhappy land of our future sovereign. We are no soothsayers to divine the secrets of things; but looking deep, we find that there are other causes behind the enforced postponement of His Royal Highness's visit. We had hoped that like his father who at the Delhi Durbar of 1911 announced the cancellation of the partition of Bengal, India's future sovereign would announce with his parent's permission and authority the repeal of the Rowlatt Acts, the modification if not the withdrawal of the Damocles's sword hanging over our heads—the Indian Press Act—, &c., &c. But no. It appears that the organisers of the Royal visit have taken fright at Mr. Gandhi's proposal to boycott the same and are unwilling to show to him a mourning India, an unhappy people who in their own land are treated as something less than human. If so, the day of reckoning is far off and there is yet in store many a trial for our countrymen. Anglo-Indian Dyerism—why not call it Prussianism?—is not dead and will not be killed for many a long day to come. Non-co-operationists! Beware! Your chains are being forged!! Let us however wait and see if the Duke of Connaught will at least be permitted to learn the truth about India.

We look in vain in His Excellency the Viceroy's speech for a word of sympathy with mourning India, deeply grieved by the untimely death of India's foremost patriot Bala Gangadhara Tilak Maharaj. Our late countryman was a distinguished patriot of the highest order who felt national wrongs to be his own and courted vicarious sacrifice for and on behalf of his countrymen. Bitterly persecuted all his life by the Government and insulted and libelled by men and women of the Chirol stamp, Mr. Tilak's fame is undying and his image is enshrined in the hearts of his countrymen. Two at least of His Excellency's countrymen, Mr. A. E. L. Emanuel, Collector of Dharwar and Mr. MacPherson, Sub-Divisional Magistrate of Serajaganj, have earned unenviable notoriety by referring to the departed patriot of all-India fame.

With regard to the non-violent non-co-operation movement set on foot by Mr. M. K. Gandhi, the representative of our sovereign has expressed himself thus. "We are threatened with a campaign of non-co-operation.........Could anything be more futile or ill-advised? This policy of non-co-operation must inevitably lead, if persisted in, to the discomfort of the community at large and indeed involve the rise of grave disorder.........We have preferred to allow this movement to fail by reason of its

intrinsic inanity. * * Can we for instance picture to ourselves the legal profession generally foregoing its practice in support of this policy? * * There is a point at which no Government could refuse to take action to protect the interests of the community at large, and when that point is reached, the Government is bound to and will use all the resources at its disposal. * * * " We have on more than one occasion pointed out that non-violent non-co-operation is an impracticable ideal in the world of men as it is now constituted. But the ideal is an ideal for all that. To compare small things with great, non-violent non-co-operation may be likened to the Sanyasa Asrama of the Hindus. True it is that the Sanyasa Asrama is very difficult to attain and to live up to by all people in the world. True also it is that many who take to the orange robe fail to reach their self-appointed goal. But are these any reasons to detract from the greatness and the glory of the ideal? काषायदण्डमात्रेण यतिः पूज्यो न संशयः । is the proverb. Better than the coward who makes no attempt is the hero who struggles and fails in his duty! We therefore regard Mr. Gandhi's non-violent non-co-operation movement not in the nature of a mischievous organisation—as Mrs. Besant puts it—but in the nature of India's honest and natural goal under the present repressive regime. Many may not be gifted even to attempt it; many may attempt and fail. But some indeed there are and probably there will be who will succeed in the cause; and on them and on them alone does India's future destiny lie. But no blame attaches to those who fail. The nation must therefore distinguish between the non-co-operator who is unable to live the life and the traitor or traitoress who is protean throughout his or her life and knows only one God—the blowing of his or her own trumpet irrespective of the good or the evil it may do to the fallen fortunes of this unfortunate country.

Nor does His Excellency the Viceroy's message regarding the position of Indians in Africa in any way reassuring. True it is that His Excellency's attitude in cabling to the Government of the Union of South Africa that no pressure must be put on Indians to accept repatriation and that it must be left to Indians themselves to decide whether they will take advantage of the scheme or not is fraught with sympathy to the people of Hindustan. But the reports about the situation in East Africa confirm our worst apprehensions. His Excellency's assurance that "if the decision of His Majesty's Government is not favourable to Indian claims, this result is not in any way due to failure on the part of the Government of India to press the Indian point of view," means nothing.

His Excellency finally appeals to the three great virtues of faith, hope and charity which His Excellency says have won the world's acknowledgment. "Charity is the greatest of the three. Is not charity the one thing needful today? Without it all our doings are nothing worth. With it we can face the future in the pure and certain knowledge that our efforts will not be in vain." To this speech we can only answer that these virtues must be reciprocal. Was it faith in the people of India that passed the Rowlatt Acts in the teeth of universal opposition? Was it hope in the boundless possibilities of this great land that permitted the Jallianwalla Bagh massacres? Is it charity again that the people of India should be called upon to forget "At times, sticks were pushed into our vagina;" "The soldiers used to make water and become naked in our sight;" "I am a pardanashin. I never appear in public, not even before the servants. I was, however, called down from my house. I went with a pardah. I was peremptorily ordered to take off my pardah;" "We were asked to remove our veils. Mr. Bosworth Smith spat at us. He beat some of us with sticks;" "Mr. Bosworth Smith repeatedly called us she-asses, bitches, flies and swine and said: 'You were in the same beds with your husbands; why did you not prevent them from going out to do mischief? Now your skirts will be looked into by the police constables.' He gave me me a kick also and ordered us to undergo the torture of holding our ears by passing our arms round the legs while being bent double." (Satements of Indian Ladies before the Punjab Congress Enquiry Sub-Committee: Nos. 147, 131, 125, 581 and 582.) while the perpetrators of these horrible deeds are allowed to go scot-free? His Excellency the Viceroy has once again shown his weakness by missing even this opportunity to exhibit sound statesmanship. The 'verdict of history' will certainly condemn the failure of Lord Chelmsford.

Notes and Comments.

In resuming our review of 'The Times' discussion of the question "what is Religion," we shall continue for a while our closing topic of last week, viz., the doctrine of "justification by faith." Having shown how unsatisfactory are 'The Times' views on the question, we are in a position to show that Dr. Bosanquet's doctrine as contained in the passage already quoted by us (in our last week's issue) is equally unsatisfactory. If, as Dr. Bosanquet holds, "we cannot cease to be what we are and cannot be saved as we are," how can we hold that "we can only be saved by giving ourselves to something in which we remain what we are and yet enter into something new." Dr. Bosanquet is here involved in a maze of self-contradiction, and he evidently does not know his own mind. 'The Times' says:—"Faith means to him (Dr. Bosanquet), not only a belief that something is true, but also a belief acquired in the pursuit of truth." Such a belief is built up through knowledge gained in the pursuit of truth and cannot finally be different from knowledge, and so must necessarily be opposed to all kinds of mere guesses and hypotheses and to a false or imperfect faith regarding what is true. We must, therefore, abandon Dr. Bosanquet's view that "we cannot cease to be what we are and yet enter something new." When we enter something new, we obtain new knowledge, and that knowledge—if it is true—must make us "cease to be what we are" and have been. When we know what is true, we destroy the previous ignorance. Our faith is influenced by knowledge, and is even made identical with it, and we are thus enabled to pass into the sunshine of freedom through the passing of ignorance and the misery which ignorance unfailingly breeds. Finally, if, in our progress towards truth, we reach a stage when faith and knowledge become identical,—and if, as Dr. Bosanquet says, "all the resources of knowledge contribute to faith,"—how can he be right when he says that "faith is contrasted with sight?" Sight is knowledge and must equally "contribute to faith."

* * *

There is one point on which neither 'The Times' nor Dr. Bosanquet has thrown any light in the discussion so far reviewed. What is the "we" or "ourselves" when they speak of our faith, our religion, our belief, our knowledge, and so on? 'The Times' says,—"Knowledge of ourselves is the basis of faith." If that which is human in us is what we mean by "ourselves," then we must define clearly that human element. Dr. Bosanquet says that "we are human only in so far as we love and trust." If love and trust alone make us human, what becomes of our other attributes, our other virtues, failings, and faults? Do we share these with the "black-beetles" which 'The Times' mentions when it condemns as "wilful" those "who would explain us altogether in terms of what they have observed" about the material or animal world? By no means. Then it is wrong to say that "we are human only in so far as we love and trust." The truth is neither 'The Times' nor Dr. Bosanquet is clear about what they mean by "our knowledge," "our faith," &c. Dr. Bosanquet rightly says that "if we are to argue and define, we must not stop short of philosophy, which just means keeping hold of the main certainty, while going into all the difficulties." It is easy enough to state "all the difficulties" which face us in dealing with the problems of philosophy or religion, but it is a matter of the highest difficulty to get hold of "the main certainty." Unless we are sure of the sources of our knowledge, we can never have hold of any certainty at all,—much less "the main certainty." In India, our teachers and sages have striven to settle the sources of truth. When these are settled, our search into truth has a firm basis, and hence our conclusions are so far reliable,—i. e., they will stand so long as the sources are trusted and remain unquestioned. Our sources—Pramanas or sources of truth, as they are called—are accepted as the basis of our search after truth, only because we have investigated their character and found them worthy of trust. Moreover, the search after truth in India assumes a practical character. It is not all mere speculation or system-building by the application of the established processes of ratiocination. The Indian disciple is also taught those practical processes of meditation which lead to the realisation of all the truths taught in the Vedas as the highest of all the Indian sources of religion. Hence we not only "argue and define" in India, but we also sense and see. Hence, our faith is knowledge in very truth and fact, and knowledge which makes us free,—free not only from all doubts and difficulties, but from all sorrow and suffering. To such as reach this goal of blessedness, the Pramanas are no longer needed. But to those who follow them in the search for truth they acquire a value as sources of certain truth and of the fulfilment of life's purpose which others cannot easily estimate. It is in this manner that the Vedas and the religion they inculcate have gained an authority and acceptance absolutely without parallel in the history of religions elsewhere.

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* *

It is only in India that, owing to the circumstances above stated, there has never been a conflict between science and religion. As a great living Englishman has said,—"Sincere harmony between science and the Church we can never have in the way it prevailed in India." The same harmony has always existed; and we have no doubt that, if we will have the courage to consult our eternal oracles, the discords of today will cease and give place to peace and joy. 'The Times' says:—"Psychology is finding a new test and justification for faith, as it is confirming the connexion between faith and works. For it is teaching us how to keep a watch upon our unconscious motives for belief, and teaching us that this watch is to be kept by conduct as much as thought." In India, we have gone farther than all these "motives for belief," conscious and unconscious. As 'The Times' points out, "there may be unconscious motives for unfaith no less than for faith." To some minds, unfaith has even a greater attraction and even respectability than faith. It is therefore, necessary to go beyond motive and even conduct or thought or both. In India, alone the affirmation of religion is enforced not only by the 'Pramanas' (or sources of right knowledge) already mentioned, but it is made actual and real to the individual and, through individuals, to the public at large by the systematisation of experimental process which, when duly practised by qualified men and under enlightened guidance, lead to the personal realisation of the "main certainty" and the minor certainties as well. 'The Times' rightly dwells upon the value of "our deepest, most permanent desires as pointers to the truth," and goes on to say:—"only we have, by the religious effort of conduct and thought, to discover what those deepest and most permanent desires are; they are not obvious to us like our appetites, but rather part of the self, the unity, we have to become." They will become "obvious" to the self only in the course of its spiritual evoluion—only to those rare souls which, having found the ordinary life of worldliness unsatisfying, yearn for liberation from its turmoils and trammels. This desire for liberation from samsara is, when it becomes a reality to the self, "the deepest and most permanent" of all desires and cannot be satisfied with anything short of the attainment of the goal which the self has placed before itself.

Is the supreme object of man's desire anything supernatural,—or merely the values we ordinarily speak of, viz, truth, love and beauty? 'The Times' pleads for the "true supernatural,"—for "the God who desires us as we desire him and whose will is our peace." Dr. Bosanquet, on the other hand, holds that "all these things, (viz, truth, love and beauty,) are ways in which the revelation of supreme will and goodness comes in our mind and heart." 'The Times' pleads for the acceptance of the supreme will of God as a Person as the goal of human desire and endeavour. Dr. Bosanquet, while postulating the existence of such transcendent will and Person, evidently thinks that He is beyond all conception or realisation except through the revelation in the human mind and heart of the values which we ordinarily speak of as Truth, Love, and Beauty. We, in India, have been enabled,—through the practice of religion and not simply by the formulation of a theory,—not only to make the supreme Personal God the object of our deeper desires, but also to realise the reign of the supremest value of all,—the Satchidananda, the Impersonal and Supernatural value, which combines Truth (Sat) beauty (Chit) and Love (Ananda or Prema) into a Realisation (Anubhava) of Unity in which the values of ordinary life which we designate by these words are so transfigured as to pass beyond all conception by thought and description by words, and hence we reach what 'The Times' truly describes as "the self-forgetfulness which is both the process and aim of religion."

Social and Religious.

The Religion of the Veda.

BY G. RAMACHANDRA AIYAR, B.A., B.L.

(continued.)

Feeling and Duty.

19. Some of the above remarks may sound strange and hard to the ears that are indifferent to the true permanent interests of the Hindus. None, I may plainly say, can feel for such remarks more than my humble Self. "Feeling" we may have, but "Duty" is more important. "Feeling" may come and go leaving no traces, but "Duty," if undischarged in due time, sometimes lands all in lasting misery. I do not care what you may think or say of me for those remarks. I find perfect satisfaction in the very making of those remarks in the hope that they may do some permanent good somewhere. I may not be much behind any of you in admiring real merit in the non-Hindu or even in the un-Hindu Hindu. Nor am I blind to the fact that our present-day Hindu Society is not all-right as it is and that it badly needs real reform in many particulars. [I do not propose in this address (which I fear, is already getting long) to explain what the particulars of such necessary reform in the right direction are, and how such reform can be brought about. This is a subject big enough for a course of lectures and eminently fit to be handled with immediate practical effect by a more competent hand.]

A Great Mistake.

20. It may not be difficult for you Hindus, if you only remain Hindus, to acquire and store up in your minds clear and correct ideas about the wonderfully well-ordered scheme of your Divine Religion which takes due note of every side of human existence, physical and social, psychical and moral, and dhārmic and purely spiritual, and fully provides for thorough all-round improvement of all kinds and grades of human nature. If you want to really profit by your Ideal Religion, you must know its characteristic lofty aim and strive to reach it by going along the prescribed ways. Otherwise, you have no right to say yours is that Ideal Religion. The Sacred Veda, the supreme authority and source for all the precepts and practices of your Great Religion, should be properly secured and carefully preserved among you in the exact manner prescribed by it, as may be ascertained from its knowers. It is mostly here many of you Hindus go wrong. You seem to imagine that the Veda, like any scripture or other literature of the world, can be received and studied, and mastered and made your own, in any way you please. This cannot be.

Veda proper.

21 The Veda proper can never be got at by you except when you are yourselves, by birth and samskāras, sāstraically qualified to receive it and unless you seek in the prescribed way to have it from the right quarters where alone it can be truly living. What is contained in the manuscript copies preserved in many a Hindu home still and also, needless to say, in the printed books sold everywhere and indiscriminately is no Veda at all, nor what is got by heart or repeated by the non-Dwija, nor what is taught by the non-Brahmana or by the Brāhmana who has not himself received it in the manner prescribed (namely, by way of Niyamādhyayanam) or who does not transmit it in the Sastraic mode and to the duly qualified. The Sastra-fixed qualifications of the Vedic teacher and the taught (Adhyāpaka and Adhyāyaka) should be first attended to before thinking of the promulgation of direct Vedic knowledge. As declared by the Veda itself, none but a Brāhmana can be an Adhyāpaka, and none but a Dwija (twice born Hindu) can be an Adhyāyaka. The Veda which is received otherwise than by means of Niyamādhyayanam ceases to be Veda altogether. There is also a further provision that the Veda should always be taught free, and never by a Bhritakādhyāpaka or mercenary kind of teacher who receives a salary for the teaching of the Veda. The Veda does not mean merely a particular collection of words or collocation of sounds. Sounds and words may be easily communicated or transmitted, but not the Veda proper.

Veda in modern India.

22. In the India of today the Vedapurusha seems to be enjoying considerable rest though the country, especially South India, has now more of Vedapāthasālas and Ghanapāthis than ever before. Only, Vedatvam has taken leave of what is taught as Veda in such Pathasālas and by such Ghanapāthis; and the Veda, devoid of its life Vedatvam, is no doubt gaining extensive Prachāra (promulgation) everywhere without any hindrance whatsoever by any kind of considerations personal or local. It is no wonder therefore that the lifeless Vedic recitals by most of the Brāhmanas of the day are found utterly inefficacious, and the Sāstra-mentioned results of proper Vedic recitals do not follow at all. The blame does not rest with the Veda or the Sāstra, but with the Vaidika and the Sāstrajna of the times. You may have heard a narrative showing that a Niyamādhyāyi of very mediocre attainments was able to command the forces of nature and bring about a sudden down-pour of rain by his Vedic utterances, while his learned companion who had mastered the Veda in his own convenient way, without caring for the rules of Niyamādhyayanam, was altogether unable to utilise such forces, nay, even to reach them. Those of you who may have had the privilege of knowing something of the late Sri Jagadguruswāminah of Sringeri must have been enough convinced of the immense powers for good of a true knower of the Veda. The Vedatvam of the Veda lies in the person of the Niyamādhyāyi and of his Adhyāpaka, and not so much in the Vākyas and the Svaras expressed.

Some conditions stated.

23. Let the true Veda therefore be secured properly. Your final Goal of Moksha and your intermediate ends of Dhārmic elevation are all capable of being reached only if your Vedic culture is well preserved in its purity. Such preservation is the result of Niyamādhyayanam by the duly qualified Dwijas of the Trivarnika (Brahma-Kshatrya-Vaisya) sections of your community. Niyamādhyayanam is possible only if you have proper Adhyāpakas among the Brāhmanas. It needs no mention that, without the strict preservation of true Brāhmanyam in himself, no Brāhmana can ever become a qualified Adhyāpaka. Again, Brāhmanas to be the Sastraic unhired Adhyāpakas ought to be otherwise provided for their maintenance and necessary conveniences.

Some doubts referred to.

24. We are thus gradually led into an entertaining scene of a kind of aimless fight by a novel set of blind opponents of what is called Adhikārivāda, the doctrine of insistence regarding qualifications. They would practically allow Adhikārivāda in the world for every-thing else than Vedādhyayanam. They would agree to the strict reservation of opportunities and seats in particular sections of temporal culture for those who fulfil certain man-prescribed conditions. They grant that some teachings, even as regards physical matters, are too subtile and difficult of grasp to be revealed to all and that such should be reserved for those who have risen above the stages of lesser teachings by passing through them. They would not however allow the Vedapurusha Himself to prescribe any sort of restrictive conditions for the acquisition of direct Vedic knowledge. It passes one's understanding indeed why such people care at all for the Veda and for its final words as to the Sat-Chit-Ananda nature of Atman and all that if they would attach no value to the ways and means severally prescribed by it for the securing of Vedic knowledge and for the actual realisation of the Ultimate Truth revealed by such final words. Their particular complaint is against excluding any individual or class on the ground of birth or physical heredity. Do they then assign no importance to 'birth' at all while they claim to be still Hindus believing in the working of the laws of Karma and Re-incarnation which make 'birth' not an 'accident' in any sense? Do they say that the Veda itself is no authority in this matter? If they do, we can have no more argument with them, for we can no more consider them Hindus. So far as we can say (we, ordinary Hindus who have regard still for authority which logically enough, as we think, and necessarily too makes a distinction between Adhikāri and Anadhikāri), the Sudras among you, not having had the required physical heredity and the prescribed prenatal and post-natal Samskāras (Dhārmic purifications), and so also your women of all the castes, who are subject to certain natural disabilities, cannot have direct Vedic knowledge, but can have indirectly the whole of the Vedic culture through other kinds of Sacred Literature such as Itihāsas and Purānas which are but the popular expositions (Upabrahmanas) of the Vedic truths themselves and are therefore able to take the Dhārmic aspirants of such classes also up to the Ultimate Goal, the very Goal of Moksha, provided that such Vedopabrahmana Works are rightly interpreted and explained to them by those who possess direct Vedic wisdom and are competent in all ways to disseminate right Vedic culture in the light of such wisdom, that is to say, by the properly qualified and truly enlightened Brāhmanas.

Jnanam and true Non-Brahmana Saints.

25. In the case of every one, of whatever caste or

sex, it is knowledge or Self-realisation (Jnānam) alone that is the immediate cause of Moksha. Jnānam indeed can be possessed by all, and it is reserved for none in particular. It was by Jnānam all the Great Hindu Saints have till now attained the Supreme Goal. None among the innumerable Non-Brāhmana Saints (say, for instance, among your South Indian Alwars and Nāyanārs) ever complained against any of the Sāstraic provisions and prohibitions, or ever dared to claim to have direct Vedic knowledge; and they became such Saints because of their Jnānam secured without violation of such rules and injunctions. This truth is largely suppressed nowadays, and loud complaints such as the one mentioned above are everywhere heard. You may rest assured that such complaints only betray ignorance, weakness and absence of real merit. The life-stories of our Saints all bring out prominently the immense worth, in all its aspects, of the Hindu Sastraic life. No story has been ever written or told of any true Hindu Saint which directly contradicts or sets at naught your Sanātana Varnāsrama Dharma Sāstra. Of course, now (in the course of the present half century and a little more) attempts have been seen here and there made (attempts mostly ignorant, sometimes dishonest) to make Saints of Dhārmically fallen souls and to make of erratic utterances of diseased brains great world-saving pronouncements.

SOME FINAL WORDS OF REMINDER AND CONCLUSION.

26. Without taking more of your time, I shall leave with you, especially the younger among you, the following last words of mine for such attention, consideration and action as at your hands they may in truth deserve, much or little, as you may decide:—

1. As you want to justify your manhood by trying to be really man-minded, so also vindicate your Hinduhood by your guided exertions to achieve your exceptional, ideal life-object "Moksha."

2. Be proud of your Vedic Universal Religion, and consider it a privilege to obey its Sastraic rules of Dhārmic discipline, remembering that the world's greatest souls became most of them great by submitting to disciplinary rules of some kind or other.

3. Having unstinted faith in the elevating ways of your Divine Religion, push on your spiritual progress steadily upwards with proper knowledge and under right guidance. Such knowledge and guidance can still be had anywhere in our Holy Land; Only some of you have to prepare yourselves to become inclined to have them; and even after becoming so inclined you have to guard yourselves against the danger (discernible here and there) of allowing your sometimes excessive appreciation or admiration of some dazzling merit in a non-Hindu or un-Hindu to make you actually instal him or her, as the case may be, as your very Achārya or Guru, a grievous and disgraceful mistake into which many a good, confiding soul has irredeemably fallen to their lasting discredit.

4. Your Religion will be preserved in you if you follow its rules of practical training in desireless or Nishkāma Karma and in devotional Upāsana, and if you see that the Veda, the Supreme Pramāna or authority on which, in fact, your Religion wholly rests, is well preserved in the prescribed manner in those among you in whom it can truly live and flourish.

5. Preserve the Brāhmanas in your community, and the Veda will, of course, be living among you for the good of all. Without the preservation, again, of true Brāhmanyam in the Brāhmanas it is meaningless to talk of the Veda and the Vedic Religion.

6. Also, knowledge of Samskrita, the Divine Language of the Veda, is necessary for the Brahmanas in particular who have the sacred duty of preserving in their trusted custody the Vedic lore and the onerous duty of disseminating true Vedic culture for the benefit of all.

(To be continued.)

Literary and Educational.

An Account of a Visit to the "Shantiniketan" Ashram at Bolpur.*

By A. RAMA IYER, M.A.

(continued)

At the end of the first 'period' the bell rings for breakfast, and the boys hasten to the dining-hall. After breakfast the class goes on again for three more 'periods.' At 10. 45 the classes disperse, and at 12 rings the bell for dinner. There are two dining sections; for there are a few Gujarati boys at the *Ashram*, and as they don't relish the Bengali preparations, they have a section of their own. Each boy takes his own dish and cup with him. In the dining-hall stools have been laid in a line. The 'Captains' seat the boys in order and help in serving the meal to them. The food is purely vegetarian, but quite palatable and nutritious. *Roti* and *dal*, vegetebles, ghee and curd are supplied in plenty. Special care is taken in the cese of the younger boys. We saw one of the teachers standing beside these boys and specially attending to their wants. After dinner the boys take rest for an hour or two. They have not like the boys of our schools, to gulp down their food, and walk a mile or two to school. Work begins again at 1. 30. All the solid part of the instruction is given in the morning: most of the work in the afternoon consists merely of revision. It is needless to point out the immense advantage of this system, especially in a hot country like India, in avoiding too great a strain on the young brains of the boys. At 4 or 4. 30 the classes disperse, after which tiffin is served to the boys. The rest of the day is devoted to exercise and games. Some of the older boys, instead of taking part in the games, go out to the neighbouring villages to give lessons to the village boys. At present three such village schools are working regularly. In the evening, as in the morning, the boys have to perform their prayer and meditation. Supper is served at 8 P. M. after which all study is forbidden, except in the case of the older boys. Generally, at this time, entertaining stories are told to the younger boys, while the older ones sometimes stage some play or other. At nine the bell rings for going to bed, and all go to sleep after singing a song or two. Thus the boys of the *Ashram* rise in the morning with music, and, go to bed at night with music.

There are three chief courses in the School. The middle course corresponds to the Calcutta Matriculation, and is specially intended for those who prepare for that examination. The highest course, called the *Viswabharathi* (विश्वभारती) is for those who specialise in Sanskrit or Pali Language and Literature, Sinhalese, Indian Logic and Philosophy, Painting and Music. There are also arrangements for research work in any or all of these subjects. The Principal of the School at present is Babu Kshithi Mohan Sastri, M. A.

It ought not to be supposed that the subjects taught at *Shantiniketam* are of a purely literary or academic interest. Such instruction is also given as will stand the boys in good stead in practical life. There is for instance an excellent Laboratory for the teaching of Science. Wood and metal-work, as well as weaving is also taught in the school.

Particular attention is paid to the development of the boy's physique. Everyone has to take part in the games and sports of the School. In the District Inter-School Sports of Birbhum, the boys of *Shantiniketan* carry away most of the prizes. We saw in the *Ashram* many silver cups won as trophies by these boys. The boys are also taught fire-drill. A few days ago there was an outbreak of of fire at midnight in the village of Bolpur which (as has been said) is 1½ miles away. On

*Based upon a Hindi article in the journal "Saraswati"

receipt of the news, some of the boys hastened to the scene, and put out the fire with great trouble. When they reached the spot, they found the people all weeping and crying, and merely looking on: but for these boys, therefore, the fire would have spread without a check, and caused untold suffering.

At present there are 180 pupils in the school. Girls are allowed to study along with the boys. Thus is being taught the lesson of mutual sympathy and equality between the sexes. The influence of such training on the future society is bound to be profound, and certainly for the good.

Each boy has to pay an entrance fee of Rs. 20, besides a monthly fee of Rs. 20. The latter includes all charges for tuition and boarding, and all other items.

The Library contains at present some 7000 volumes on different subjects. It is kept open at all hours of the day, except at noon. Attached to it is also a reading-room, which has 20 to 25 periodicals in different languages.

One of the most remarkable features of *Shantiniketan* is that it is self-contained, and has not to depend on the outside world for its smallest needs. It has its own printing press, where are printed the works of the Poet, as well as of the teachers of the School and whence is being published a Bengali journal called 'Shantiniketan.' Near by are also a wind-mill and a Power-house. The whole of the *Ashram* is lighted by electricity generated in this Power-house. There are also a garden and an experimental farm, which supply the vegetables for the dining department. Dhoties, towels, and other articles of clothing required by the residents of the *Ashram* are being manufactured in the local mills. Here also are being made the doors, windows, almirahs, and other articles of wood for the *Ashram*. There is a Co-operative Store, where are sold all articles manufactured here, and where are also available books and stationery articles for the pupils. And finally, there is a Hospital in charge of a doctor, who is assisted by two compounders and two servants.

There are two long vacations for the School every year,—the Puja and the Summer holidays. The boys are not allowed to go home at any time except during these vacations. There are several festivals and celebrations at the *Ashram*, at which religious or philosophical discourses are delivered, and at times the dramas of the Poet are staged. The poet is a great actor himself, and very often he takes part in these dramatic performances.

The annual recurring expenditure of the *Ashram* comes to about Rs. 85,000. Of this huge sum, about Rs 27,000 is furnished by the fees of the boys; and the rest provided by the Poet himself, with occasional contributions from the public.

There are at present 24 teachers in the School. As already mentioned, most of these have taken high University degrees in Europe or America. Some have been specially sent out to England for training in Pedagogy. These teachers have all dedicated their lives to the service of the *Ashram*. They are here not to earn money for themselves, but simply for serving their country. They get only a subsistence allowance, but it is impossible to describe in words the earnestness and self-effacement with which they are doing their work. The wives of some of the teachers are also engaged in the service of the *Ashram*.

The Spirit of brotherliness among the teachers and the completeness of their self-surrender are simply admirable. There is no trace here of the petty passions that are too often found among the teachers of our Schools. Sympathetic co-operation is the very key-note of the Ashram. The teachers have formed a Society of their own, meetings of which are held, and lectures and discussions take place, regularly.

The Poet is anxious to get some good teachers from all the different provinces of the country. The only non-Bengali teachers at present are a Buddhist monk from Ceylon, a Mahratta, a Gujarati, and a Bihari. The monk is teaching Buddhistic Philosophy and Pali. A Hindi-speaking gentleman is to be appointed very soon, for the Poet has now been convinced of the necessity for introducing Hindi, the national language of the country.

All the instruction is here imparted through the medium of Bengali. Those people who doubt the feasibility or advisability of giving higher education through the vernaculars should go to *Shantiniketan*, and see for themselves the admirsble success that has attended the experiment there. Many people say that the people of our province will find it difficult to learn the language of another province; but they forget that this will be an infinitely easier task, in any case, than the learning of a difficult foreign language like English. There are, for instance, 30 or 40 Gujarati boys at *Shantiniketan*, besides a few from Sindh and one or two from Madras and Ceylon. These boys of different provinces have easily learnt Bengali in a short time; some of them are even able to *speak* excellent Bengali.

We know how, in our schools, the thought of the examination sits like a nightmare on the minds of the boys. This is not the case with the boys of *Shantiniketan*. Here, too, there are some examinations, but they are not a matter of life and death to the boys, they are merely intended to test their general progress in their studies.

All the text-books that are taught here are prescribed by the Poet himself, and so their excellence can easily be imagined. These boys should certainly be envied for their good fortune in escaping the fatal clutches of the Text-book committees.

The methods of teaching now prevailing at *Shantinikatan* have been adopted by the Poet after a close survey of the various educational systems obtaining in different countries of Europe. Some years ago he went on a tour over Europe for this purpose. The great feature of this system is that it aims merely at the free and full development of the pupil's inborn faculties along natural lines. No attempt is being made to drive the minds of the boys into an artificial mould, as being made in our schools; this school is not a manufactory specially designed for grinding out uniform results. The Poet's recollection of his own unhappy school-days makes him pay special care to avoid the least trace of the intolerable grinding to which boys are subjected in our schools.

The Poet holds that the object of education is the freedom of mind which can only be achieved through the path of freedom, and hence he allows his pupils the utmost freedom. The boys of the School, from the youngest to the oldest, enjoy the same rights and privileges. They are allowed to take part in the election of the Headmaster and other School authorities which takes place every year. Every week they have to elect their Captain and Vice-captains. The boys are divided into a number of batches, and each batch is put in charge of a Vice-captain, whose work, in turn, is supervised by the Captain. The boys have their own Courts of Justice, which hold their sittings every night, and mete out punishments to the wrong-doers. The boys also elect their own committees to look after the arrangements for their lodging and boarding. Thus are they being given, practical training in the art of self-Government, and the teachers, who are ever ready to help them in every way, have hardly an occasion to interfere.

Most friendly relations exist between the boys and the teachers. The teachers live in company with the boys, and the purity and simplicity of their lives make a lasting impression. In our schools, the boys are filled with dread at the very mention of the teacher's name. If a little boy, while at play, sees his teacher coming at a distance, he at once takes to his heels. The boys of the *Shantiniketan* know no such fear. Their teachers are their playmates when the lessons are over. We went round the classes, and saw the boys putting questions to their teachers without the least fear or hesitation, and without, at the same time, least suggestion of disrespect or impertinence.

These boys also enjoy perfect freedom in social and religious matters. Toleration for religious differences is indeed one of the lessons inculcated here by practice. The doors of the *Ashram* are open to boys of all castes and creeds, and these are taught to live together in perfect unity and concord. The religion of the *Ashram* is Universal Religion, which knows no petty distinctions.

The most remarkable feature of the *Ashram* is perhaps its lofty idealism. The boys live and move and have their being in an atmosphere of spirituality. The Poet, however, does not mistake spirituality for renunciation; he has no desire to shut the doors of his senses. Hence, Poetry and music are made to subserve a spiritual purpose at the *Ashram*; we are thrown into the highest spiritual raptures when we hear the poems that are read, and the songs that are sung, here.

The principle of conservation is here combined with the principle of Progress which is the law of life. While the educational ideals of ancient India have been adopted and the high spirituality of Hinduism is sought to be conserved and developed, at the Ashram, an equally vigorous attempt is being made to eradicate those evils that have cerpt into Hindu religion and society in later times. Here we find an admirable blending of the best ideals of the East with the best of the West. The Poet has never dreamed of deliverance from the bonds of life or the world. His ideal is Salvation in work, instead of in renunciation, and he is living up to this ideal at the *Ashram*. He never fails to do as hard a work as any of the teachers. He gets up at the *Brahma Muhurtha*, and sits in meditation till the sunrise. Then he goes round to inspect the classes. He himself teaches English and Bengali Literature to some classes. On two days in the week he gives discourses to the boys in the *Prarthana Mandir*. Often at night he trains the boys to act his plays. He moves among the boys as their own grandfather, and their love and reverence for him know no bounds. He is never so happy as when talking to the boys or playing with them. The force of his personality is felt by all the residents of the *Ashram*, from the highest to the humblest. The purity and the lofty simplicity that permeate the atmosphere of the place are but the direct influence of that personality. The boys as well as the masters address him as *Gurudev*.

Several members of the Poet's family live and work at the *Ashram*. His eldest brother, Dvijendranath Tagore, the great philosopher, lives in a secluded spot near by. "The Squirrels come from the boughs and climb on to his knees, and the birds alight upon his hands." Then there is the Poet's own son, Rathindranath Tagore, who is his right-hand man in the management of the *Ashram*. Srimati Hemlatha Devi the Poet's sister-inlaw, with her son, Dinendranath Tagore, is also engaged in the work of teaching; she teaches Bengali, while Dinendranath instructs the boys in the tunes of the Poet's songs.

From the details above given, the readers will be able to see for themselves how far the Poet's ideas are being successfully worked out in practice. There can be no question that the work that is being done at *Shantiniketan* is of the utmost national importance. The Poet has bestowed his all on the *Ashram*, and is anxious that the ideals for which it stands should be widely known and understood all over the country. We may say, without the least exaggeration, that *Shantiniketan* is a place of pilgrimage in modern India and we need many more *Shantiniketans* in our country if we should ever be able to revive the glories of ancient India.

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Legal.

The Judiciary.

BY R. KRISHNASWAMI AIYAR, M.A., B.L.

VII

We quite agree with Mr. Justice Sadasiva Aiyar in his statement in 1917 M. W. N. 724 at 728:

"It might be admitted that even the most eminent and conscientious judges are liable (being only human) to have their judgments *unconsciously* biassed or coloured by their peculiar, political, social or religious views, when questions involving subtle and far-reaching principles connected with religion, sociology or politics, though very remotely and indirectly, have to be decided by them."

But we are entitled to expect the judges who are quite conscious of their own bias to place it aside for the moment they have to act judicially. The learned judge however seems intent upon artificially creating occasions to give vent to his prejudices. One would have thought, for example, that in a case where it had to be decided whether Christian converts could insist upon their privileges in a Roman Catholic church, it would be enough to mention that the Catholic religion did not recognise caste; but Sadasiva Aiyar J, being a Theosophist and an exponent of "universal brotherhood" felt himself bound to question the genuineness itself of the sacred writings of the Hindus.

"Justice and Truth will Custom's hydra brood
Wage silent war
and customs, though not reasonable, sometimes wins in Courts of Justice when buttressed (as in the case of many Hindu customs) by theological writings whether genuine or spurious..The Plaintiffs cannot invoke (like the Hindus) the sanction of accepted sacerdotal texts (whether genuine or spurious) for perpetuating the distinction (and that, in God's House) between human beings as touchables and untouchables during a particular life-period by reason solely of birth. While even among Hindus the strength of this distinction and of the alleged religious sanction therefor is according to competent authorities being weakened in these days through the effects of several unifying causes. it is difficult for one to sympathise with the efforts of so-called Christians to obtain legal sanction for alleged customs among them tending in the opposite direction."

We have seen from an extract from 1912 M. W. N. 861 reproduced in a previous article that the sympathies of His Lordship led him to the length of resenting the denial of the right of inheritance to an unchaste widow. According to the learned judge,

"The older and purer Hindu Law was altered by the Mitakshara so as to prevent widows from inheriting their husband's share and it is now almost a truism with careful students of the Shastras that the older and purer sources of Hindu Law are more in consonance with the needs of progressing and progressive society than the rules introduced by the glosses of medieval commentators on those texts (the glosses very often being far fetched and even distorting the text)." 1916; M. W. N. 31.

In 1915 M. W. N. 577, His Lordship expressed himself thus:

"My own opinion is that when once it is admitted that she represents the estate fully, some of the Hindu Law texts which direct her not to alienate the estate except for necessary purposes are merely moral admonitions and a sale by her in contravention of those moral precepts does not fail to convey the absolute ownership to the purchaser. But authorities that cannot possibly be got over have held that an alienation not for legal necessity is only valid during her lifetime; that is, it conveys to the purchaser only a right to enjoy during the widow's lifetime.'

In the case reported 1917 M. W. N. 653, the right of an adopted son to question an alienation made by his adoptive mother before the date of his adoption came up for consideration before Sadasiva Aiyar and Spencer JJ. The former was for confirming the right of the alienee to hold the property for the lifetime of the widow but in deference to his colleague the matter was referred to a Full Bench consisting of Wallis C.J., Oldfield and Kumaraswami Sastri JJ. The two European Judges decided the question in favor of the adopted son on a consideration of the decided cases. The third Judge Mr. Kumaraswami Sastri also agrees with them but it will be interesting to contrast his views with the accepted views of Sadasiva Aiyar J. Mr. Justice Kumaraswami Sastri, having with him the sacred texts as interpreted by "custom and the consciousness of the

vast majority of the Hindus" does not seem to much care for "the needs of a progressing and progressive society" as understood by the modern reformers; for he says:

"I can see very little equity in postponing the adopted son to a purchaser from the widow who contrary to the principles of the Hindu Law and the directions of Smiriti writers alienates the estate for no necessity. Whatever may be the nature of the estate taken by a Hindu widow succeeding to her sonless husband it is clear that her powers of alienation are restricted. As pointed out by the Privy Council in *The Collector of Masulipatam vs. Venkatanarayanappa*, 8 M. I. A. 529, the estate she takes is a qualified proprietorship with powers of alienation for purely worldly or secular purposes only when there is justifying necessity *and the restrictions to the powers of alienation are inseparable from her estate*. So far as the texts and smritis go they do not countenance the view that a widow can make a valid alienation of any kind or to any extent without justifying necessity and no distinction is drawn as to alienations purporting to be for her life time only. The text of Katyayana is specific and enjoins her to keep the bed of her lord unsullied, to enjoy with moderation his estate and pass it on to his heirs. Brihaspati observes that she has not got property therein to the extent of gift, mortgage or sale except for spiritual or religious purposes. The restraints on powers of alienation by a Hindu widow are based as pointed out by their Lordships of the Privy Council in *The Collector of Masulipatam vs. Cavaly Venkatanarayanappa* not merely for the protection of the material interests of her husband's relations but by reason of the opinion of all the Smriti writers as to the necessity of a Hindu widow being under the advice and protection of her husband's elder relations. I can find nothing in any of the Smritis or commentators to warrant the view that they empower a Hindu widow to do what she likes with her limited estate. On the contrary the limitations imposed and the reasons given for the imposition thereof show to me clearly that such an idea was repugnant to the minds of the Smriti writers....Having regard to the spiritual importance attached by Hindu lawgivers to sonship and the care and anxiety displayed by them to provide for a substitute in case a son is not born, there can be little doubt that a Hindu widow who has been solemnly enjoined by her husband to perform (what was in his eyes at least) the sacred duty of adopting a son so as to continue his name and lineage and to enjoy and transmit the property to his descendents is under a strong moral obligation sanctioned by the dictates of duty and the pieties of human life to carry out his wishes. It is true she cannot be compelled to adopt, but this is due not to the unimportance of the duty but to the absence of any legal machinery by which she can be compelled to perform so personal an act. Self-interest often deters her from performing a duty which, according to all Hindu lawgivers and the views and sentiment of the great majority of Hindus, is of paramount importance to the spiritual needs of her husband and his ancestors but the duty if performed is far from a purely voluntary act on her part but on the contrary one which she was bound to perform by all the dictates of duty and morality as understood by Hindu Law and sentiment. It has been argued that it would be hardship on the widow to terminate the alienation made by her as it would place a difficulty in the way of her dealing with the estate. I have already shown that the theory that she could do what she pleases with the estate during her lifetime finds no sanction in Hindu Law. From the point of view of the widow's interest I should think that any check on her power of squandering her husband's estate or alienating it without any necessity is for her benefit having regard to the ignorance of the vast majority of Hindu females. In an age when legislation has been directed towards and is being called for to protect ignorant people against their own imprudent acts, I think we can well preserve the rules of Hindu sages and lawgivers who recognising the limitations of Hindu females and the temptations afforded by poverty have secured to them protection against their own improvidence. It is difficult to see why a purchaser who purchases without any necessity for the sale and who knows that death or re-marriage would put an end to her rights should be encouraged in any 'reasonable expectation' that the widow would violate a clear moral duty for her benefit....As observed by Mayne in his work on Hindu Law it would be cutting at the root of all well-recognised principles as to the status of an adopted son and the consequences of an adoption to hold that alienations without necessity would bind the adopted son during the widow's life-time,"

Miscellaneous.

Olla Podrida.

Mr. Gandhi has been pleased to call Varnashrama Dharma "the most diabolical thing in the world." I wonder how he came to be so well acquainted with diabolical things as to be able to pick out the most diabolical thing. Wonderful man! But I suppose that there are new diabolical things as well as old diabolical things.

* * *

A speaker is like a clock. He must make noise always and occasionally also strike!

* * *

Talking of clocks, America has invented a talking clock by attaching a gramophone attachment. It declares the hour and the duty of the hour also! Very soon I think Uncle Sam will dethrone God!

* * *

A poor parent wants to know when the the non-co-operationists will resign offices so that his son may get into office. This is a new age, and so people have ever-new ideas!

* * *

The Legislative council has given its imperial baptism to Sourashtras as Brahmins. Mr. C. G. Todhunter has prophesied that "the the time was coming soon when there would be no non-Brahmins left at all in the Presidency." Happy India!

* * *

A. B. W. has recently told us some mysteries about Journalism. You must never say that any one is a good fellow. You must invent news. You must have a genius for scaring head lines. You must, in short—lie and lie grandly!

* * *

Mr. C. Sankaran Nair found out in England a new thing in India and has declared that "there were many Indias in India and that prior to the British occupation there were no laws and no real administration in India."

* * *

At the same time Mr. Davis, the American ambassador, discovered that the English language was the reflex of the English character and that "it was the most piratical of languages.

* * *

I have got much more to tell you. I shall do so next time.

SCRUTATOR.

Reviews.

The Quarterly Review.

The *Quarterly Review* for July is strong in biography. Lord Beaconsfield, Mr. Humphry Ward, and Henry James, form a trio of subjects which should add immense zest to the contents of any periodical, especially when they are handled by such outstanding witers as Viscount Esher, Margaret Woods, and Edith Wharton.

Viscount Esher gives as a discriminating appreciation of Lord Berconsfield the 5th and the 6th Volumes of whose biography have just been completed by Mr. Buckle, the late Editor of the *Times*. Mr. Buckle's task was no easy one. He had to take up the narrative where Mr. Moneypenny left it and write it to its conclusion. It was a literary adventure of a hazardous kind and as Lord Esher puts it, adventures are to the adventurous and Mr. Buckle has passed the test. Another element in the adventure, which should be duly appreciated was that Mr. Buckle was the Editor of the *Times* and the *Times* was a pet aversion of Benjamin Disraeli a feeling which the great Journal receiprocated fully. The fact was Delane destrusted Disraeli and the *Times* support to the statesman was helf-hearted. It is to be mentioned also that the *Quarterly Review* was not an admirer of his. The *Quarterly* denounced Disraeli's 'Lothair' as an outrage against good taste, as dull as ditch-water and as flat as a flounder. But the vehement denunciation simply secured for the novel an enormous sale, not an infrequent phenomenon in literature. Lord Esher in concluding his notice of Mr. Buckle's Volumes writes:

Mr. Buckle's final volumes contain the portrait, at the summit of his fame, of the most picturesque figure among British Prime Ministers. They are full of this man's mystical prophesies and sagacious reflexions. There are many lessons to be learned from

them. The lesson he learnt at Berlin, so he said, was that 'neither the Crimean war, nor this horrible devastating war which has just terminated, would have taken place if England had spoken with the necessary firmness.' How vain are the lessons of history and the reflexions of statesmen! Mr. Buckle may be accused of eulogy. It is the fashion to decry the statesmen of the Victorian era, and to depreciate its philosophy, literature, and art. The Elizabethans in their turn suffered at the hands of the Stuart poetasters. Mr. Buckle has borne in mind Newman's dictum that a just indignation is felt against a writer who brings forward wantonly the weaknesses of a great man, though the world knows that they existed. These volumes show Lord Beaconsfield, the Dizzy of the 19th century, to have been great in literature and statecraft. It may justly be claimed for him that his fancy influenced the policy of England.

Mrs. Margaret Woods gives us a vivid insight into the life and character of Mr. Humphry Ward whose recent death has left a void in English literature. The sketch from memory as Mr. Woods calls it is really a detailed appreciation of a character which was as beloved as it was beneficent. Mrs. Humphry Ward's life was a combination of literary seclusion and active philanthropy. Owing very little to the accident of birth or early surroundings Mrs. Ward by sheer driving force of intellect and character forged for herself a first place among the women of the Victorian era. During the War, Mrs. Humphry Ward did her bit not only by rousing America to join England by her writings but also by learning things for herself at the front. It was a remarkable feat for any woman and more so for a woman at her age. We shall extract here a beautiful sketch of Mrs. Ward's home life as given by her friend and disciple:—

During all the years that I was acquainted with it, academic society lived the much-talked-of Simple Life simply, without talking about it. There reigned in it what is called a republican equality, although I have never observed anything of the kind in a Republic. Settlers within its borders were welcomed or not, according to their personal qualities or lack of them. Not merely intellectual distinction, but any kind of interestingness, accomplishment, or charm was the 'Open, Sesame.' It is not too much to say that neither money nor birth counted. The ostentation of either excited a cheerful ridicule. Most people were poor, but their poverty was not sordid. The taste for old furniture and china was still the passion of the few, not the fashion of the many; and the small houses held beautiful things. This was particularly true of the Humphry Wards' house in Bradmore Road, where Mr. Ward was already exercising, on a small scale, his afterwards well-known gift as a *connoisseur*. Its æsthetically green blue walls and black woodwork made a becoming background to its graceful young mistress; more flattering in truth to humanity in general than the austere walls of the modern drawing room, 'tout blanc—blanc comme une salle de bain,' as a Franch woman described it.

Among other articles we may mention 'Sir Alfred Lyall and Indian Problems.' It is particularly interesting at a time when the prevailing notion is that Anglo-Indian administrators of a generation ago were sun dried bureaucrats and the reformers belong only to the present. A perusal of the article will show how they of the past generation felt and wrote on matters Indian.

The Nineteenth Century And After.

The Nineteenth Century And After for July opens with a contribution on Mr. Lloyd George, and the title of the article, 'An omnicompetent Prime Minister' is a sufficient indication of the attitude of the writer towards the Prime Minister. He shares the apprehension felt by so many that Mr. Lloyd George has steadily developed into an autocrat and one who knows the inner workings of his mind will not be surprised at the transformation. That is at any rate the central idea of the writer of the article. That Mr. Lloyd George has aroused different feelings in different people may be seen from the fact that Mr Spender has praised him for his lofty aspiration and Sir Charles Mallet has accused him of a lack of principle. The writer, in the *Nineteenth Century* is sure that if his supporters had been informed their enthusiasm would have been chilled and they would have learnt with amazement that feverish harangues stimulating class hatred were compatible with a philosophic desire for social concord? We may take the article as a sufficient indication that Mr. Lloyd George is in his decline as the Prime Minister and it will not be long before the coalition snaps and the surprise is it has lasted so long. If it has it is largely due to the amazing vitality and resourcefulness of Mr Lloyd George. Mr. W. D. Green the writer of the article analyses Mr. Lloyd George thus:—

His unique position and the novel and special powers which the Prime Minister now exercises are largely due to his action as Minister during the War. Round that action many legends have grown up, and excessive adulation has already produced scepticism and resentment. The premature attempt to canonise a man in his lifetime always multiplies the devil's advocates. It is becoming possible to disentangle fact from fiction, to see that Mr. Lloyd George has certain claims on the lasting gratitude of the nation, and to see that certain other claims made on his behalf by foolish enthusiasts are altogether unjustified. In the first place he cannot escape the charge which history will bring against the Asquith Government of failing to warn the people that war was dangerously probable. Mr. Spender tells of an apocalyptic vision of the War during Mr. Lloyd George's visit to Germany in 1908, but this led to no public action. It is true that he made the Agadir speech in 1911, but in 1914 he gave his famous interview on disaramament, and certainly played his part in establishing the great Liberal illusion that a war between England and Germany was 'unthinkable.' On the very eve he hesitated, and he showed a strange misapprehension of the issues involved by allowing his whole action to be determined by the invasion of Belgium. Thus far there was no trace of the inspired Minister in a great national crisis, but from the moment of decision Mr. Lloyd George began to show high qualities. There was imagination and courage in his handling of the financial emergency, and there was a quick realisation of the magnitude of the War and of the effort that would be necessary. He did not share the blind optimism of the first months, on which we all look back with amazement, and was evidently a restless Cabinet colleague from the beginning of the War. 'The little Welshman is peppery, but he means to win,' said Lord Kitchener, who did not give much time to the appreciation of his political colleagues.

Sir O'Moore Creigh the late Commander-in-Chief in India contributes some reflections on the Hunter Report. The nature of his reflections may be gathered from the opening sentence in which the General expresses the view that the political condition of India in 1919 is but very little better than it was in 1857, the year of the outbreak of the Great Mutiny. Sir O'Moore Creigh gives a curious explanation of why the Amritsar outbreaks were in April.

Revolutionaries always start their outbreaks in April which is the time the vitality of Europeans is at its lowest ebb and as many British soldier as can be spared are in the hills. It is the time when the towns are fullest of uncontrolled people of martial race. The scenes of the outbreaks were all strategic points of immense importance for the supply of the troops acting against the Afghans. There were about 150,000 demobilised soldiers in the Punjab. In my opinion everything points to the outbreak having been long and carefully organised. I cannot imagine why the Commiite did not refer to the different methods necessary to defeat rebellious outbreaks in a warlike province like the Punjab and outbreaks in places like Delhi and Ahmedabad where the people are cowardly.

Another topical article is on Bolshevik Crime and British Commercialism by Victor Fisher. The writer in a vehement attack on the new proposals of the premier and his colleagues to open trade relations with Soviet Russia, a change in the Russian policy of the British Government, brings forth in very clear terms that any political or commercial intercourse with the Bolsheviks who were bound by no moral code, civil or criminal, civilized or barbarian, whose philosophy was dictated by the Maxist theory of revolutionary democracy based on materialistic conceptions where killing is no murder and hanging is no sentence, is fraught with the gravest danger to all civilized laws and society. If trade relations under any circumstances whatsoever, were to be opened with a people who are reputed to be the most criminal of all the worst felons on earth and whose guarantee of safety is not worth (even) the paper on which it is written, there is no knowing what will come next. It is often said that trade follows peace but where is the security for any Englishman to accept to trade with a people whose credit is nowhere and nothing and who do not value life much less any property.

The universities and National Life by John Pollock is another article which would be of interest to Indian readers.

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